THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*Seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.*" BOOK OF MORMON, JACOB 4: 10.

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FEAR GOD AND KEEP HIS COMMANDMENTS*

ELDER GEORGE ALBERT SMITH

OF THE COUNCIL OF THE TWELVE

I AM GRATEFUL to my Heavenly Father this morning to be permitted to worship with you, as I have been during the preceding sessions of this conference. It is a wonderful thing to live in a land such as this in which we dwell and enjoy the blessings of the free, to be permitted to worship God according to the dictates of our conscience, and to feel that we accord to every living human being the same privilege that we desire for ourselves.

When our Lord prepared this earth that it might be the abiding place of His children, He planned that those who would come to dwell upon it should know Him as their Father, they being created in His image, both male and female. He gave to those spirits that He had created the opportunity to have physical tabernacles, that they might enjoy the blessings of the earth that He had prepared for them.

It does seem strange that so many people doubt our divine ancestry, and that God is the Father of our spirits; yet from the very beginning, from the very earliest period of which we have any record in this world, He has been teaching men and women this fact.

I am thinking this morning of the condition that confronts mankind, how many there are who do not know why we live upon this earth, comparatively few who really understand the

*From an address delivered at the fifth session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 7th, 1928.

purpose of the coming of our Lord and Master, Jesus Christ; and yet in this great land of America, in this latter-day He has restored that knowledge, and fortunately for hundreds of thousands of men and women they have been permitted to receive it. When God created the earth and placed our first parents upon it, He did not leave them without knowledge concerning Himself. It is true that there had been taken from them the remembrance of their preexistent life, but in His tender mercy He talked with them and later sent His choice servants to instruct them in the things pertaining to eternal life. History has repeated itself many times. Refusal to obey the counsels of the Lord has been followed by destruction, and I fear that unless humanity recognizes Him as the God of this earth, disaster may come again to the nations.

A BLESSED AGE

We live in a marvelous age. No people who have dwelt upon the earth have partaken of so many of the comforts and blessings of life. No people have had such opportunities as are offered to the children of men in the day and age in which we live; and remarkable as it may seem, if you analyze the conditions that exist, every blessing that has come to us has been one that conforms to the ideals of the Gospel of Jesus Christ. We do not have to go outside of the Church for real blessings; we do not have to depart from the teachings of our forefathers in order to enjoy that which is most precious in life, but on the contrary those who believe most firmly in God, those who know of the divine mission of Jesus Christ and partake of the gifts that come as a result of His teachings are the happiest people that can be found upon the earth. I fear, however, that the prosperity which attends us has a tendency to draw our attention from the most important things of life. I fear that the sins of men blind them to the blessings of the Giver of all good; I am hoping and praying with you that this great and wonderful nation of which we are a part may not succumb to the evils that afflict mankind and forsake the generous offering of our Heavenly Father, of peace and plenty and happiness, while we dwell here upon the earth.

THE EXPERIENCE OF FORMER CIVILIZATIONS

I have no doubt that in the days of Noah there were many people who had opportunities to know the truth. I have no doubt that in his day he was very diligent in trying to teach the people the purpose of their being. He knew why they were here. He knew that it was necessary to have faith in God. He knew that all that we enjoy comes from a generous Heavenly Father, and for one hundred and twenty years he traveled to and fro in that section of the world and proclaimed the truth, until finally

the wickedness of the world became so great that our Heavenly Father directed His faithful servant to prepare to save himself and his household. Then a great deluge swept the earth, and those who had been created in the image of God, who had been alien to the blessings that He offered them so generously, were drowned in order that a new race might come upon the earth, with opportunity to learn of His ways that they might walk in His paths.

You remember the experience of the cities of Sodom and Gomorrah. The servants of the Lord were there, anxious to teach the way of our Heavenly Father, yet the philosophies of men turned them aside from the wisdom of the living God, and eventually fire came down from heaven and destroyed those communities, not because they were serving the God of this earth, but because they were serving Baal and other false gods.

EFFECTS OF TURNING AGAINST GOD

Let us consider America and think of how our Heavenly Father in His mercy, directed the Jaredites at the time of the confusion of tongues, at the tower of Babel, and brought them to this great western land and gave them teachers after His own heart. It was not many generations after they came here until they became alien to the truth. They sought after those things that gratified their passions and appealed to their appetites, and the result was that as a nation they were exterminated. Then there were the descendants of Lehi, those who came from Jerusalem six hundred years before the birth of Christ. They came to America and began to settle it. Then there grew up among them those who did not desire to serve the Lord. Those who had been faithful eventually succumbed to the evils of mankind; dishonesty, immorality, intemperance and all those things that have a tendency to break down civilization, resulting in complete destruction of the descendants of Nephi.

Why? Because they would not serve our Heavenly Father, whose children they were.

Analyze the conditions of the American Indian. He came from a people who were educated, a people who had enjoyed the blessings of civilization, a people who had been taught by the prophets of the living God; yet because of indifference and carelessness, because of their wilfulness and selfishness, they too lost the power to reason and to think properly, and eventually became the obscure and unlettered and untutored savages that were found here when the white men came from a foreign shore to settle here. These people refused the blessings of the living God and lost their birthright, as did many other races. Each of these nations has fallen from the high estate to which God had permitted it to come, has lost its heritage because the people

HISTORIAN'S OFFICE
Church of Jesus Christ of Latter-day Saints
47 East South Temple St.
SALT LAKE CITY, UTAH

refused to humble themselves and acknowledge that our Heavenly Father was the God of this earth.

. . . . .

Our Heavenly Father will not coerce or compel mankind, but in loving kindness has given to them from the age when the world was first peopled until now, opportunity to know the truth.

WHAT THE GOSPEL IS

What is this Gospel to which we refer? It is the only power of God unto salvation, it is the only plan that will enable man to go back into the presence of his Maker and enjoy the celestial kingdom. It is the only plan that will bring peace and happiness to the children of men, of every race and creed; and it is the one plan that should give men a desire to serve Him and keep His commandments, in order that they might be happy and rejoice in the happiness of their fellows. Faith in God, repentance of sin, baptism for the remission of sins after the pattern by which the Saviour was baptized, laying on of hands for the gift of the Holy Ghost that men may receive increased inspiration from our Heavenly Father to enable them to follow His teachings and know that He lives—these are the fundamentals of the Gospel of our Lord. Not difficult to understand, but easy if we will but submit ourselves to that feeling that always comes to us when in the humility of our souls we recognize the Creator of all things. In our day the Church of Jesus Christ of Latter-day Saints has been organized, not after the wisdom of men.

When I speak thus I have no unkindness in my heart towards all these great religious organizations in the world. Men have done their best to give to the world a system of ethics and a desire so to live that the best that is in life might be enjoyed, but it remained for God the Eternal Father, through His Son Jesus Christ, to give to this earth in this latter-day the Gospel that He formerly gave to the people in Judea, and to give us in our day a more perfect understanding of the purpose of our being. We are privileged to live in the blaze of this glorious century when our Heavenly Father has organized His Church, has placed in it divine authority and has required those who possessed that authority to administer, not in arrogance, not lifted up in their own conceit, but to go to and fro in the world, and in humility and love say to His children: "Our Father has again given to the earth the Gospel of our Lord, and we come to divide with you this mercy that gives us such peace and such happiness."

As I think of the conditions that exist, the lawlessness that seems to have grown more rampant throughout the world since the war, I am reminded of some lines of Rudyard Kipling:

> Lord God of hosts, be with us yet,
> Lest we forget, lest we forget.

And you men who stand upon the watchtowers of Zion, you

men upon whom has been conferred divine authority, I plead with you that you honour that authority. We have a wonderful Church organization, but the one place where we may have greater influence than any other is in the homes in which we reside. We have our Sabbath Schools, our Mutual Improvement Associations, our Relief Societies, our Primaries, our Church schools and seminaries. All these institutions are intended to develop the best that is in mankind, but we as parents of children in this Church have no right to place the responsibility upon these organizations to establish faith in the hearts of these children that God has placed in our homes. It is your duty and mine to teach the children that come to our homes. It is your duty and mine to exemplify in the presence of our wives and our children those glorious principles that our Heavenly Father has given to us to prepare us for eternal life in His celestial kingdom. And if we fail to do that, then will we come under condemnation, and we will discover when it is too late that we have missed the great blessing that our Father has offered us. He has told us very plainly in this latter-day that those of us who have children in Zion or in any of her stakes that are organized, who fail to teach them faith in God, repentance, baptism, and those things that are essential for their salvation, the sin will be upon our heads. I desire to emphasize this obligation that is upon us—that we cannot shift to anybody else in the world the duty to exemplify in our lives and to teach these boys and girls in our homes, that as they grow up they may develop in the nature and admonition of our Heavenly Father.

THE DANGER THAT CONFRONTS US

We live in a great and wonderful age. The glory of this century is beyond that of any other century; but I feel that we are in just as great danger as were those who lived in the days of Noah, or those who lived in the days of Nephi upon this great western land. We are in as great danger as any nation that has ever lived, because God has given us more than any other nation, and if in arrogance and pride we turn aside from the Father of us all, and in our carelessness and indifference towards sacred things we spend our lives for the things of this world, it will not be very long until the chastening hand of an all-wise Father may come upon us as a nation, and we will be counted as the nations of the past, among those that have withered away. I pray that we may be worthy of our heritage, that the example of the members of this Church in every nation where they live, may be such that others observing their good works may be constrained to glorify our Father in heaven. How I pray that we as servants of the Lord may have charity for mankind, may have patience with those who err, and in kindness and love go forward teaching

the simple principles of the Gospel of our Lord to the blessing of every soul with whom we come in contact.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was raised up in this latter-day to bring again the Gospel of our Lord. I know that the authority of our Heavenly Father is upon the earth for the blessing of mankind, not to make those who receive that authority arrogant, but to make them humble; not to make those who have received special privileges feel that they are greater than others, but to make us humble in our souls, prayerful in our hearts, and considerate of all men in all that we do, and thus exemplify by upright lives that which our Heavenly Father desires us to teach.

I know that if we will serve God, if we will keep His commandments, if we will honour the Priesthood that has been conferred upon us, if we will sustain those whom He has called to preside over us, with faith and devotion, when the time shall come for us to go hence we will find our names written in the Lamb's Book of Life, and we will receive at the hands of the Master of heaven and earth that glorious welcome home: "Well done thou good and faithful servant: thou hast been faithful in a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." And I bear witness of it in the name of Jesus Christ, our Redeemer. Amen.

THE FIRST LONDON OPEN-AIR MEETING AND BAPTISM

Elder Richard L. Evans

"The far-flung British Empire has but one heart—London!"

"All Gaul is divided into three parts"—begins a Caesarean account of Gallic wars; and to paraphrase, a British writer of to-day might, without fear of contradiction, begin a narrative of his native isle: "All Britain is divided into two parts—London and the provinces."

In the autumn of 1840, when three Latter-day Saint missionaries undertook to introduce the Gospel of Jesus Christ in its midst, the great Metropolis was scarcely a shadow of the city that has now relentlessly enveloped so many of its neighbouring towns and villages. In that year it had less than two million inhabitants. In this year it boasts more than seven millions. And yet, its substantial attractiveness and its peculiar advantages were probably greater by contrast and comparison with the rest of the world then than now.

A WORLD CAPITAL

May we indulge in a little harmless speculation: Why was not London chosen to be the British starting point of the Lord's

latter-day work in 1837? Was it not the world's largest city and virtually the world's capital—the logical place for Church headquarters on this hemisphere? Was it not the most likely place to which men, bearing a message for all people, left to their own devices, would first direct their footsteps and begin their work? Were there not more people there to be reached with minimum travel and time expenditure? Was it not everything that is usually accounted desirable in such circumstances?

Yes, undoubtedly London was all this—had all these advantages—and more; and had the work been directed solely by the judgment of men, London would probably have been the starting point of the Lord's latter-day work in Great Britain. But unfortunately it too frequently happens that men's ways are not the Lord's. The work began in Preston, Lancashire; took root; gained strength and numbers for more than three years before it spread to London. It is now a matter of history that this procedure was desirable and successful.

The London visit had been projected long before it was undertaken. At the 1840 April conference it was broached. At the July 6th conference it was planned and authorized. By then branches of the Church were flourishing in many parts of England, and in Scotland, Ireland, Wales and on the Isle of Man.

THE LONDON-WARD JOURNEY

It was well that three seasoned and proven travelers for truth—Heber C. Kimball, George A. Smith and Wilford Woodruff—were chosen for the task of many difficulties and many possibilities, of many discouragements and accomplishments. Such obstacles and indifference as they faced would have checked men of less faith and experience. Minus the help of God, even such men would have been powerless to accomplish so great a task—but these observations are trite—only the Lord can make men truly mighty; and He, not without their cooperation.

Following the British general conference of the Church in July, 1840, Wilford Woodruff and George A. Smith left quickly for the Herefordshire region, where they laboured and preached, sometimes together, sometimes independently, for nearly a month. In early August they were joined by Heber C. Kimball. On the 11th of that month they began slowly to move London-ward. By the 17th they had reached Leigh, having baptized and organized *en route*. Leigh to Cheltenham by coach on the 17th, a night at Cheltenham, forty miles through Oxfordshire by coach, and a railroad journey from Farmington Station to the Great Western Terminus, brought them to the British Metropolis at about four p.m. on August 18th, 1840—the first Latter-day Saint missionaries to visit London in official capacity.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 24, 1929

EDITORIAL

"THE ROMANCE OF AN OLD PLAYHOUSE"

Out in the desert, in 1861, the Latter-day Saints built a magnificent playhouse, the famous Salt Lake Theatre. It stood high and commanding in the cluster of pioneer dwellings, dedicated in the name of God to wholesome recreation.

Of a winter's evening the people, young and old, looked out of their log cabins, up to the lighted windows of their playhouse, and discussed the play in progress or to come; those who attended the performance came home with tales of the gripping drama and the splendour of the acting. Pioneer life at times became drab with toil, for there were roads and canals to be built in untrodden places, land to be cultivated and watered and bare huts to be transformed into homes. But, in the playhouse, on the mimic stage, by the genius of writer and actor, everyday life was resolved into its sparkling elements, as white light is broken into prismatic colours, and the builders of the desert empire went out refreshed and heartened for the day's labour, for they had been reminded that, seen aright, there is beauty and sparkle in humdrum and laughter in tragedy. So, also, on the thousand mile trail over which merchandise was freighted, the echoes of the playhouse were heard around the camp fire and along the road. Children thought "long, long thoughts" as figures in royal attire moved upon the stage flooded with light, in a day when clothes were few and candles were none too plentiful. The playhouse in the desert became a powerful force in the building of a commonwealth to replace the Great American Desert. It taught men to understand and to enjoy.

When the playhouse was built, the Latter-day Saints had barely begun the conquest of the desert; they had laid the foundations of a temple, they had built places of worship and had established schools in scores of projected cities; but bread was not abundant and the luxuries of life were not available and the heavy cares of a new and strenuous life were many. There was more marvel at their pluck than praise for their hard won achievements. Full success appeared far away. It did not seem the time nor the place for the building of a playhouse on a scale commensurate with theatres of to-day.

Yet, the venture was but an expression of the religious philosophy of the Latter-day Saints, which requires all men to mingle recreation with toil, and spiritual endeavour with material

struggle. He who builds a kingdom of the earth must make an empire of his soul, or he has failed of high attainment. He who does not enjoy the earth and its fulness can not fully accomplish life's purpose. From the beginning, the Church of Jesus Christ of Latter-day Saints has striven for means by which man "might have joy" of body, mind and spirit. The very essence of "Mormonism" is the full and rounded development of man. He must smile as well as weep.

The entrancing story of the Salt Lake Theatre from 1861 to the present day has been told by George D. Pyper in a beautiful volume entitled "The Romance of an Old Play-House." The building of the Theatre, its dedication, the personalities that played upon its stage, local and world famous, the plays produced, the humour and pathos of events, and a thousand and one details make the book a delight. Not least interesting are the descriptions of President Brigham Young, builder of the Theatre, himself possessed of much dramatic ability, who took a personal interest in the welfare of the playhouse. Anyone who relishes history and romance, deftly blended, will enjoy this book.

Elder George D. Pyper, Assistant General Superintendent of the Sunday Schools of the Church, one of the "sweet singers of Zion" and as well a skilful actor, was for many years the manager of the Salt Lake Theatre. He has told the story with the feeling of a poet and the touch of a lover. Those who know Brother Pyper recognize on every page the qualities which have endeared him to thousands. Mrs. Pyper has partnership in the book, for to her it is dedicated. "The Romance of an Old Playhouse" is a piece of work well done, and is another witness to the vital, saving message of "Mormonism."—W.

"HISTORY OF THE NORWEGIAN MISSION"

Under this title, in a well-printed, illustrated booklet of fifty-six pages, is told the thrilling story of the entrance, establishment and subsequent progress of the restored Gospel in the land of the midnight sun. The publication is really in honour of the seventy-fifth anniversary of the organization, on December 8th, 1853, of Oslo branch—the fourth Branch in Norway—after the first preaching of the Gospel in that land in September, 1851.

The veteran missionary, Elder C. C. A. Christensen, then twenty-two years of age, effected the organization with ten members—seven men and three women. The branch grew steadily, and for many years has been one of the largest and most active in the European field.

The brochure presents in brief but clear language the essential facts concerning the history of the mission, the early persecutions of Latter-day Saint missionaries and members, and present con-

ditions. It has the approval of Historian Andrew Jenson; the few errors are being corrected.

The author, Elder Carl M. Hagberg, a faithful and devoted member of the Oslo Branch, undertook the work as a labour of love, at the request of Elder Martin Christophersen, then Mission President, and has had the encouragement of President Lorenzo W. Anderson, now in charge of the Norwegian Mission.—W.

BRITISH MISSION OFFICE STAFF

Elder Clifton G. M. Kerr, who has laboured in the Welsh and London Districts has been appointed Secretary and Treasurer of the British Mission; Elder H. Grant Vest, who has laboured in the Norwich District, has been appointed Assistant Secretary.

These brethren stand ready to serve the British Elders and Saints. We all give them our prayerful support.

THE FIRST LONDON OPEN-AIR MEETING AND BAPTISM

(*Continued from page 55*)

They traveled to the centre of the city by omnibus, and from there directed their steps to No. 19 King Street, Borough, the home of Mr. William Allgood, whose wife was a sister-in-law to Elder Theodore Turley. Mrs. Allgood cordially welcomed them, fed them, and directed them to the King's Arms, King Street, Borough, where they were comfortably lodged.

LONDON SIGHTS

The next few days were days of orientation. The brethren saw much that was see-worthy in London. They called on preachers. They made friends and acquaintances. They directed many inquiries and surveyed the ground, always with an eye single to the great cause that brought them there.

Superficially, London must have changed much, but the real London—the punctuating points, the landmarks, the admirable, indescribable features that distinguish London from the world—seem almost to have changed little or not at all. A twentieth century reader can readily follow—yes, and *feel*—the descriptions written by those worthy London missionaries of 1840 as they saw what was to be seen.

London Bridge, the Thames, the House of Parliament, Buckingham Palace, Westminster Abbey and the British Museum each drew its share of comment. St. Paul's impressed them. Regent Street received deserved attention. Chancery Lane was paid a visit. All Soul's Church was noted. Piccadily, Leicester Square and Oxford Street were included in the London itinerary,

and the city was viewed from the top of Christopher Wren's monument, built as a reminder of the great fire of 1666, which they were charged sixpence to ascend. No, that indescribable personality of London could not have changed much.

Defending the practice of "seeing what there is to see"—if, indeed, it needs defense—a letter written to Brothers Robinson and Smith of the *Times and Seasons*, dated London, October 28th, and signed by Heber C. Kimball, George A. Smith and Wilford Woodruff, opened with the following paragraph:

> As we consider it perfectly consistent with our calling, with reason and revelation, that we should form a knowledge of kingdoms and countries, whether it be at home or abroad, whether it be ancient or modern, or whether it be of things past, present, or to come, whether it be in heaven, earth or hell, air or seas; or whether we obtain this knowledge by being local or traveling, by study or faith, by dreams or by visions, by revelation or by prophecy, it mattereth not unto us; if we can but obtain a correct principle and knowledge of things as they are, in their true light, past, present, and to come. It is under such a view of things that we are endeavouring to avail ourselves of every opportunity in our travels among the nations of the earth, to record an account of things as they pass under our observation; extracts of which we may forward to you from time to time, which may not be uninteresting to your readers.*

In all their goings and comings the brethren were interpreting their experiences in terms of their work—seeking opportunities to present their message publicly or privately. They called upon Reverend J. E. Smith, of Lincoln-in-Fields. They attended meetings at Zion's Chapel and heard Reverend Robert Aitken of the Aitkenites preach. Of him Wilford Woodruff wrote: "He delivered a powerful warning to the Gentiles, and presented some of the most sublime truths I ever heard from a sectarian priest; but he was building without the foundation." Mr. Aitken was a brilliant and living illustration of the profound truth that eloquence alone neither converts nor saves.

THE WORK BEGUN

On August 24th the brethren moved their lodgings to Mr. Robert Merryfields, No. 15 Gloucester Row, Grange Road. Having settled in more permanent and satisfactory quarters, from then on their work was more consistent and deliberate.

Following a practice that proved so successful in many other cities, on the 25th the three attended a meeting of the Temperance Society, whose hall was located on St. George's Road, near the Elephant and Castle. They introduced themselves as missionaries or ministers from America. Responding to an invitation, George A. Smith addressed the gathering. His remarks, appropriately, were chiefly upon temperance and the Word of Wisdom, which

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though brief and informal, may be accounted the first Gospel discourse publicly delivered in the British Metropolis.

The brethren sought and obtained permission to rent the hall for a public meeting. September 7th was settled upon as the first available or suitable date.

In the meantime the brethren, not quite satisfied with the one appointment they had obtained, continued diligent search for other openings. Baptist ministers and Methodist meetings were favoured with calls—whether they deemed such calls favours or not. In fact, many religionists and many church bodies and proprietors of halls had—and exercised—opportunity of refusing sought-for privileges to the Latter-day Saint missionaries of London. Two days after the first visit to the Temperance Hall the brethren called again and by request Wilford Woodruff and George A. Smith spoke briefly in turn, and announced their meeting in that place for the 7th of the coming month.

THE "FIRSTFRUITS"

Encouragements were slight. London, the centre of so much that goes on in the world, was obdurate, indifferent, unresponsive. The dwellers there seemed to be caught in the worldly whirl that slackens not its pace for the things of eternal worth. London was stubborn! But finally the break came, and is recorded thus in the *History of the Church*:

Elders Kimball, Woodruff and George A. Smith, after having spent ten days visiting the clergymen and preachers and others of the several denominations, asking the privilege of preaching in their chapels, and being continually refused by them in a contemptuous manner, they determined to preach in the open air, Jonah-like; and accordingly went to Smithfield Market—to the spot where John Rogers was burned at the stake—for the purpose of preaching at 10 a.m., where they were notified by the police that the Lord Mayor had issued orders prohibiting street preaching in the city. A Mr. Connor stepped up and said: "I will show you a place outside his jurisdiction," and guided them to Tabernacle Square, where they found an assembly of about four hundred people listening to a preacher who was standing on a chair. When he got through another preacher arose to speak. Elder Kimball stated to the first clergyman: "There is a man present from America who would like to preach;" which was granted; when Elder George A. Smith delivered a discourse of about twenty minutes, on the first principles of the Gospel, taking for his text Mark 16: 16, after which Elder Kimball asked the preacher to give out another appointment at the same place for the American Elder to preach; when he jumped up and said: "I have just learned that the gentleman who has addressed you is a Latter-day Saint; I know them; they are a very bad people; they have split up many churches, and have done a great deal of hurt." He spoke all manner of evil, and gave the Latter-day Saints a very bad character, and commanded the people not to hear the Elders, "as we have got the Gospel, and can save people without infidelity, socialism, or Latter-day Saints."

Elder Kimball asked the privilege of standing on the chair to give out

an appointment himself. The preacher said: "You shall not do it; you have no right to preach here;" jerked the chair away from him, and ran away with it. Several of the crowd said: "You have as much right to preach here as he has, and give ont your appointment;" wherenpon Elder Kimball gave ont an appointment for three o'clock p.m., at which time a large congregation was gathered.

After opening the meeting by singing and prayer, Elder Woodruff spoke about thirty minutes, from Galatians 1: 8, 9, upon the first principles of the Gospel. Elder Kimball followed upon the same subjects. The people gave good attention, and seemed much interested in what they had heard. The inhabitants who lived around the square opened their windows to four stories high; the most of them were crowded with anxions listeners, which is an uncommon occurrence. The meeting was dismissed in the midst of good feeling.

Mr. Henry Connor invited the Elders to his house. Soon after they arrived here, Elder Kimball felt impressed to retnrn to the place of preaching. When he got there he found a large company talking about the things which they had heard in the afternoon, and they wished him to speak to them again. He did so, when several persons invited him home with them. While Elder Kimball was preaching, several persons came to Brothers Woodruff and Smith to converse on doctrine, when Mr. Connor offered himself for baptism.

Monday, August 31st, Elder Kimball baptized Henry Connor, watchmaker, 52 Ironmonger's Row, London, in Peerless Pool, being the first baptized in that place, and confirmed him the same evening.

These were the first open-air meetings in London—interesting and fruitful—the predecessors of unnumbered thousands that have since been conducted there by Latter-day Saint missionaries, of which many thrilling and colourful tales could be told, and from which many additions to the Latter-day Church of Christ have come.

Henry Connor, the first of a large London harvest, was soon followed by others of his family and by many not of his kin.

(TO BE CONTINUED)

A BOOK OF MORMON CLAIM SUBSTANTIATED

THE BOOK OF MORMON states that cement was nsed anciently for building purposes (Helaman 3: 7-11). Those opposed to the book claim cement was unknown to the aboriginal inhabitants of America. In late years, expeditions to Mexico, Central and South America, have found ruins made partly or wholly of cement, which cement still is perfectly preserved, proving that cement *was known and used in those days* as the book states. The following is from Bulletin No. 145, Bureau of Plant Industry, (Washington, D. C.) 1909, page 14:

The survival of the humns-inhabiting animals on the ruin-covered hills is hardly to be considered possible, for the pyramids and chambered buildings which covered the summit, as well as large areas of the elaborately terraced approaches, appear to have been *faced all over with cement.*

SPRING CONFERENCE APPOINTMENTS

THE 1929 Spring Conferences of the Districts in the British Mission will be held on the following dates:

Liverpool	...	Sunday, February	24, 1929
Hull	...	,, March	3, ,,
Leeds	...	,, ,,	10, ,,
Manchester	...	,, ,,	17, ,,
Norwich	...	,, ,,	24, ,,
Birmingham	...	,, ,,	31, ,,
Sheffield	...	,, April	7, ,,
London	...	,, ,,	14, ,,
Welsh	...	,, ,,	21, ,,
Ulster	...	,, ,,	28, ,,
Nottingham	...	,, May	5, ,,
Free State	...	,, ,,	12, ,,
Bristol	...	,, ,,	19, ,,
Newcastle	...	,, ,,	26, ,,
Scottish	...	,, June	2, ,,

District Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the respective Districts should be informed and public notice be given.

Every District President is to prepare a written report showing the work done, changes in the missionary corps, new fields opened, branch organizations, percentage of increase or decrease in tithes and offerings—in short, a comprehensive history of his District. This report is to be in form suitable for reading to the congregation, and a copy is to be in readiness for the Mission President or his representative at the Conference.

Provision should be made wherever possible for three Sunday meetings—morning, afternoon and evening. The Sacrament should be administered at the morning meeting only. Between the afternoon and evening meetings a special District convention meeting should be held for the Priesthood and all members interested in the auxiliary organizations.

FROM OTHER MISSIONS

ENCOURAGING REPORTS of missionary activity in Sweden have come to this office. The future of the mission looks bright and the prospects for 1929 are very promising.

The biggest event of the year was the "Nyarsvaka" held on December 31st, at Stockholm. Christmas songs and a New Year tableau were presented to a large audience, and a wonderful spirit prevailed.

Relief Society bazaars, prior to the holidays, brought several hundred kroner, which were distributed among the worthy poor of the mission. Work along genealogical lines has recently been started and is progressing favourably. Bee-Hive and M Men classes have been organized, and enthusiasm in these new phases of activity is everywhere apparent. The auxiliary organizations are functioning with success in all parts of the mission and wield an influence for good among the people.

A new edition of the Swedish *Doctrine and Covenants* is being printed.

Lantern-slide lectures delivered by Mission President Gideon N. Hulterstrom and Elders Hugo M. Erickson and Roy W. Oscarson, have been enthusiastically received.

FROM THE MISSION FIELD

Release and Appointment: Mission President A. William Lund spoke at a special District meeting held at Lowestoft on January 13th. District President William Fred Forsey was released from office with a vote of thanks and Elder Alden John Kirkham was sustained in his stead.

Swedish Mission Arrivals: The following missionaries arrived at Stockholm, Sweden, to labour in the Swedish Mission, by way of Copenhagen, Denmark, on December 20th, 1928:

Francis E. Morrison, Salt Lake City, Utah; Howard I. Childs, Gunnison, Utah; Albert N. Anthon, Salt Lake City; Utah; Arland A. Larsen, Preston, Idaho.

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: James Ross Smith—Scottish and London Districts—released on October 22nd, sailed from Southampton on January 13th aboard the *America*; Thomas E. Paskins—Sheffield, Birmingham and London Districts—released on December 20th, sailed aboard the *America* from Cherbourg on January 13th.

Doings in the Districts: *Liverpool*—Saturday, December 29th, the Burnley Branch Sunday School gave a Christmas party for the children.

The Blackburn Branch Sunday School gave a Christmas party to the children on December 29th. Prizes were given for regular attendance during the past year.

A New Year's Eve party was given by the Accrington Branch on December 31st.

London—At a baptismal service held at the City Road Baths, Islington, on January 6th, two persons were baptized by Elder

John L. Clarke and confirmed by Elders Clarke and Robert Dell Buchanan.

The South London Branch M. I. A. held a grand social and concert on December 31st at the Surrey Masonic Hall, Camberwell Green. Watch services were held at twelve o'clock.

An M. I. A. was organized in the West London Branch on Wednesday, January 2nd.

Manchester—The young folks of the Hyde Branch entertained the old folks on Boxing Day, December 26th.

Norwich—The Norwich Branch Relief Society held an "Old Year" social on December 31st.

The Ipswich Branch held its first social on January 9th. A majority of those present were non-members. An excellent program was given.

The Norwich Branch Sunday School held a social on January 12th. Prizes for record attendance and scholarship during last year were given.

Scottish—The Edinburgh Branch held a Christmas social on December 25th. A very interesting program was given. Refreshments were served and presents distributed.

Sheffield—A Neighbourhood Primary was organized in the Woodhouse Branch on January 10th, under the direction of President John P. Hopkinson. Many enthusiastic youngsters were in attendance.

DEATHS

SMITH—Sister Ann Smith, of the Manchester Branch, Manchester District, passed away on December 25th, 1928, at the age of seventy years. Funeral services were conducted by President Frank C. S. Derrick.

POULSON—Brother John Thomas Poulson of the Gateshead Branch, Newcastle District, died at his home on January 4th, at the age of twenty-five years. Funeral services at the Cemetery Chapel were held under the direction of President Charles E. Alsop. Interment was at the Saltwell Park Cemetery, Gateshead.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN